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SERIOUS ADVICE

AND

FAIR WARNING

To all that live upon the Sea-Coast
of *England* and *Wales*,

PARTICULARLY

To those in the Neighbourhood of *Wey-*
mouth and *Portland*;

Addressed to them in a

S E R M O N

Preached the 22d of *December*, 1754,
in the Churches of *Fleet* and *Chickerill*,
on Occasion of several Shipwrecks at that
Time upon the Coast of *England*.

To which are added,

Some Extracts from the several Acts of
Parliament relating to Ships that are stranded
on the Coast, and the Penalties to be inflicted
on all those that plunder the Merchants Goods.

By THOMAS FRANCKLYN, *K*
Rector of *Langton-Herring*, and Vicar of *Fleet*
in the County of *Dorset*.



L O N D O N:

Printed for A. LINDE, in *Catherine Street* in the
Strand. M.DCC.LVI.

SERIOUSLY

W. A. R. H. I. N. G.

To the Hon. Secy of the Admiralty

Whitehall

Dear Sir

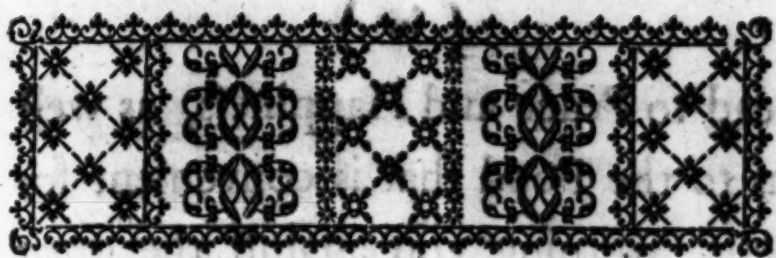
I have the honor to acknowledge the receipt of your letter of the 10th inst.



I am, Sir, very respectfully,

Yours faithfully,

W. A. R. H. I. N. G.



P R E F A C E.

Men, Brethren, and Countrymen;



Y Heart's Desire, and my earnest and continual Prayer to God for you all, is, that you may all prosper in this World, and be saved, thro' Christ, in that which is to come,

In Consequence whereof, I cannot but use my best Endeavours, as a Pastor, and as a Friend, to promote your present and future Interest, by advising you to pursue such Ways as

lead to Peace and Happiness, as well as to the Food that is convenient for you, warning you against the great Sin and Danger of making too much Haste to be rich, of shutting your Ears against the Voice of God and Nature, of being deaf to the Complaints of suffering Fellow-Creatures, intent only on Plunder, and so barbarous and inhuman, as to take Advantage of the Distresses of those unhappy Sufferers, whose Persons and Effects you should rather protect than violate.

This is the Design of the following Discourse, penn'd under the Influence of a warm Resentment of the Calamities which many poor Souls

Souls suffered, in the late dismal Weather, the Losses many honest Merchants sustained by it, and the Tears of many Widows and Orphans which it caused to flow.

And while the Heart is thus tender and compassionate for the Miseries of some, it cannot but swell with Indignation at the Barbarity of others, who are ever watchful over those Events, and ready to devour the shatter'd Fragments of a shipwreck'd Vessel, e'er they be thrown upon the Shore.

To see those, who, from a Sense of the like Dangers and Sufferings, should, one would think, be always
ready

ready to assist their Brethren, in saving the small Remains of a broken Voyage, rob them of the few Clothes and that little Venture which a poor, half-drowned Sailor had *saved out of the Water*, at the Peril of his Life, to refresh him when ashore, and to cover his naked Family, that has liv'd on the Credit of his Wages, which, perhaps, are lost with the Ship, is enough to make the Stones upon the Shore cry out, if Men were silent; and he that can be an indifferent Spectator of a Shipwreck attended with such like Circumstances, as too often happen, must be entirely void of Religion and Humanity, a Stranger to every other Use of Law, and Justice, and Compassion, than to
break

break thro' them all, when they oppose his Appetite for Plunder.

It has been my Lot to have lived many Years in such a Situation, as to have been an Eye-Witness of several Shipwrecks, and after repeated Expostulations with many of my Neighbours, in order to revive in them the natural Sentiments of Humanity, and stir up the Principles of Benevolence and Compassion, as well as Honesty, in their Hearts, I thought it my Duty to warn them from the Pulpit, to forsake a Practice which was become habitual, and almost general, and therefore looked upon as right and lawful by most of them, till the late penal Law shew'd

shew'd them it was illegal, and that the Offenders would be severely punished.

And now, when those who were deaf to the Voice of Nature and Religion, and wou'd not apprehend the Reason of Things, began to listen to Authority, when the Necessity appeared from Terrors of an Act of Parliament, threatening Pains, and Penalties, and Death; and when the Lightning of the Sword of Justice had pierced them, whose Hearts cou'd not be melted to Compassion by the most complicated Scenes of Misery; this was a proper Season to enter the Lists, and encounter the Prejudices and Passions of Men, which

which had long blinded them against the Truth; that the united Terrors of present and future Vengeance might engage them to hearken to the Voice of Reason and of God.

And hoping from the Attention with which this Sermon was heard in my little Churches, that it had reached the Hearts of my Congregation, I was willing to be at some Pains to revise it for the Press, that its Influence might be more extensive, and be communicated to the neighbouring Parishes, which are much more populous, and consequently more deeply interested in the Advice.

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And

And being sensible that the Act of Parliament was not calculated only for this Neighbourhood, but that the same Spirit reigns along the Coast, I resolved to make it as useful, by making it as general, as possible. And I hope the well-disposed Gentry will promote the Design, by dispersing the Sermon among their Neighbours and Tenants on the Sea-Coast, to try what may be done towards stopping the Progress of an Evil generally complained of, and justly styled in the Act itself, “ An Enormity that is a Scandal to the Nation.”

As my Audience consisted chiefly of little Farmers and Fishermen, I

was

was obliged to adapt my Discourse to their Capacity; and this, I presume, is the common Standard of all concerned in this Advice: And if we can reclaim the Poor, instruct the Ignorant, and make them keep at Home, and forbear plundering, it is to be hoped the other Farmers and better Sort of People will not venture; and surely they ought to be ashamed to send their Servants and Teams upon the Strand, to steal and carry off other Mens Property: Men who have Nothing will sometimes turn Thieves; but they who have Property of their own, should not set an Example that may encourage others to rob them.

Besides, such Men should consult their Credit as well as their Interest: and not expose their Reputation and their Lives to the utmost Danger, for the Sake of Pillage.

Grievous have been the Complaints of the Merchants, not only against the poor, but the rich Plunderers, even those who undertook to be Agents for them in saving their Goods; who, by their exorbitant Demands for Salvage, made them often wish that the Poor, or even the Sea, had swallowed it, rather than those more merciless Agents: But it is to be hoped that no Justice of the Peace will be so very mean, as to

counte-

countenance any extortionate Demand, much less go Sharers with such Men in the Spoils of the Unfortunate. Agents are Trustees for the Merchants, to adjust the Quantum, and in some Cases to appoint the Salvors; and therefore 'tis to be hoped that they are Men of disinterested Honour and Probity, glad of every Occasion to encourage Trade, and shew the Integrity of their Hearts. If it should so happen that Interest should be the prevailing Principle with them, I can only lament the Misfortune, and observe to them, that "mighty Robbers shall be mightily tormented;" and let them look to the Event.

Thus

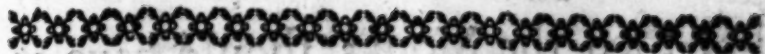
Thus much I cannot but in Justice declare, that I verily believe whoever are so unhappy as to be forced ashore on *Portland-Beach*, may at this present depend on strict Justice from the Care and Integrity of a Gentleman, who has lately taken the benevolent, but troublesome, Office of an Agent upon him ; as several Merchants can already testify. And would all Agents be but equally diligent in securing the Merchants Property, and as careful in drying and repacking it ; as just and moderate in their Demands for Salvage, and pay the Salvors with as punctual Honesty ; I am verily persuaded, that the People on
the

the Coast would in a few Years be brought off from their odious Practise of plundering, and the Merchants have no Cause to complain of the villainous Usage they have met with; and then the Nation will soon recover its ancient Credit for Mercy and Humanity. And it is in Aid to all such Agents that I would lend my small Assistance, to make their Work less laborious, by persuading the Populace to keep at Home, and not molest and hinder them, nor risk their Necks and Souls to wrong their Neighbours.

To this End, I shall first give an Account of the Origin of this barbarous Practise upon Wrecks, for it
was

was by no Means a Native of this Island, or the Invention of our Countrymen, and then subjoin some Extracts from the several Acts of Parliament made for the Security of such Ships and their Cargoes; that any of them may see at their Leisure, and at one View, what they are to expect as the just Reward of their Iniquity, if they will not be persuaded to desist from it.





The old and new Manner of Wreck at Sea, taken from the Perambulation of Kent, by William Lambard, of Lincoln's-Inn, published in the Year 1656. Page 307.

KING *William the Conqueror* granted to his Monks of *Battell*, Wreck of the Sea falling upon *Dengemarish*, a Portion of *Wye*, and willed further by his Charter of Donation, that if any Fish (called a Craspeis, that is, Crasse Pisse, a great or royal Fish, as Whales, or such other, which by the Law of Prerogative pertain'd to the King himself)

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should

should happen to be taken there, that then the Monks should have it wholly; and if it fortun'd to arrive in any other Man's Land, (lying between *Horsmede* and *Witburne*) that yet the Monks should enjoy the whole Tongue, and two third Parts of the Rest of the Body.

Now in the Reign of King *Henry* his Son, it fortun'd that a Ship laden with the King's own Goods was wrecked within the Precinct of this Liberty, which his Officers would have seized and saved to his Use. But *Geffray* (then Abbot of *Battell*) withstood them, and that so stoutly, that the Matter by Complaint came

to the King's own Hearing; who (to make known how much he valued his Father's Grant) yielded the Matter wholly into the Abbot's own Courtesy.

The same Story observeth a Thing touching Wreck (or rather Varech, as the Custom of *Normandy*, from whence it came, calleth it) not unworthy the Recital; that is, that of antient Time, if a Ship were cast on Shore, torn with Tempest, and not repaired by such as escaped alive within a certain Time, that then this was taken for Wreck, and so used along the Coast. But *Henry the first* (saith the Book) disliking the

Injustice of that Custom, ordained, that if from thenceforth any one Thing (being within the Vessel) arrived alive, then the Ship and Goods should not be seized for Wreck.

This Decree had Force during all his Reign, and ought of Congruence to have endured for ever. Howbeit, after his Death, the Owners of Land on the Sea-Shore, shewing themselves more careful of their own Gain, than pitiful of other Mens Calamities, returned to the old Manner. Which their unmerciful Covetousness (as I suppose) provoked King *Edward the First*, by the Statute

tute (that we call *Westminster the First*) to make Restitution of King *Henry's* Law; which even to this Day remaineth in Force, nothing so heavy against so poor Men (afflicted by Misfortune of the Sea) as that former ill Usage was, but yet (as the Matter is commonly used) neither so easy as Christian Charity would, nor so indifferent as the Laws of other Countries do, afford; and therefore I will leave it as a Thing worthy (amongst others) of Reformation, when God shall give Time.

By

By the Act of 12 ANNÆ, it is Enacted,

THAT all Merchant Ships and Men of War riding at Anchor near a Ship in Distress, are to lend them all such Assistance by Men and Boats as they can conveniently spare; and Sheriffs, Mayors, Custom-house Officers of Port-towns near the Sea, and Constables, Tythingmen, &c. in all and every such Places, shall, upon Application made by the Commander of any Ship in Distress or stranded, and run Ashore, summon as many Men as shall be thought necessary to preserve the Ship and Cargo; and to encourage them to assist in such Cases, the Collectors of Customs, and the Masters of the said Ships, and all who shall act or be employed in preserving such Ship or Cargo, shall, within thirty Days after the Service performed, be paid a reasonable Reward by the Commander of the said Ship, or the Owners, or Mariners, or Merchant, whose Ship or Goods are so saved; and the Goods or Materials are to be left in the Custody of the Officer of Customs, or his Deputy, till all Charges are paid, and all that were employed are reasonably gratified, or Security given for it; and if the Owners or Merchants disagree with the Officer of the Customs about the Monies deserved for such Salvage, the Master, Owner, or Merchants, and the Officer of the Customs, or his Deputy, may nominate three neighbouring Justices of the Peace, who shall adjust the Quantum of the Monies

Monies to be paid for it, which shall be binding to all Parties, and recoverable at Law.

And all Goods so saved, that are not claimed within twelve Months, are to be sold, and if they are perishable, directly; and all Charges deducted, the Monies are to be returned into the Exchequer, there to remain till legal Claim shall be made.

And if any Person beside those empowered to act in saving the said Ship and Cargo, shall endeavour to enter on Board such Ship in Distress or stranded, without Leave of the Master of the Ship, or Persons empowered to employ Men to save it, or shall molest or hinder any of them that are saving it, or when Goods are saved shall take out the Marks, or deface them, before they are taken down in a Book provided by the Master and Officer of Customs, in twenty Days, shall make double Satisfaction to the Party grieved, at the Discretion of the two next Justices of the Peace, or be sent to hard Labour at the House of Correction for twelve Months; and any such Master or Officer of Customs may repel by Force any such Person who will enter or press Aboard such Ship in Distress without Leave or Consent, and molest them in preserving the Ship or Cargo.

And if any Goods shall be found upon any Person that were stolen and carried off from such Ship in Distress as aforesaid, they shall
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immediately upon Demand deliver them to the Owner or Person authorized to receive them, or be liable to pay treble the Value, to be recovered at Law.

And if any Person shall make or assist in making a Hole in any Part of the Ship, or steal a Pump, or do any Thing tending to the immediate Loss of the said Ship or Vessel, or aid and assist in so doing, such Person is thereby made guilty of Felony, without Benefit of his Clergy.

And this is a publick Act; and any Officer of Customs convicted of abusing his Trust by Fraud or Neglect, shall forfeit treble Damages to the Party grieved, and be disabled from such or any Employment in the Customs.

Provided this shall not affect the Rights of the Crown, or of Claimants under it, or Lords of Manors, or any that have lawful Claims to Wreck Flotsum, Jetsum, or Lagan.

In the 4th Year of GEORGE 1st,

An Act was made to enforce the aforesaid Act, and also to make it perpetual.

Anno 26 GEORGII II^{di}.

To plunder Ships in Distress, or steal, take away, or destroy any of their Materials or Goods when stranded, wreck'd or lost, or hinder

der Men from escaping the Danger of the Sea, or to put out false Lights to bring them into Danger, is Felony without their Clergy.

Goods that are lost, stranded, or cast Ashore, if stolen without any Circumstance of Cruelty, if they are but of small Value, the Penalty is the same with that of Petty Larceny.

Justices may issue out Warrants to search for them when stolen, and carried away; and whoever conceals them, and they are found in their Possession, not having legal Right to keep and with-hold them, and not delivering them up, or giving a satisfactory Account how they came by them, shall be imprisoned six Months, or pay treble the Value.

If Goods are offered to Sale, that are suspected to be stolen from a Wreck, they may be stopt, and Notice given to a Justice of the Peace; and if they cannot make out their Property in them, they are to be returned to the Owner, and the Offender imprisoned six Months, or pay treble the Value.

Persons that save a Vessel or Goods for the Owners, or that discover where such Goods are wrongfully sold or concealed, are entitled to a reasonable Reward, the Quantum to be adjusted by the Justices, according to the 12 *Annae*.

Publick Notice is to be given to the next Justices, or Mayor, or Coroner, or Commis-
D
sioners

tioners of Land-Tax; and any five of them are to appoint Salvors, and adjust the Salvage.

Oath being made of Theft, or breaking open the Ship, the Examination is to be delivered to the Clerk of the Peace, and he is to prosecute, or forfeits 100 l.

Affaulting any Magistrate or Officer in his Duty at such Time and Occasion, is Transportation for seven Years.

All Persons assembled are to conform to the Orders of the Master, or other Officers or Owners, or Persons employed by them; and in Case there are no such Owners or Officers, or Deputy, appointed by them, then are they to conform to the Orders of the Officers of Customs; or if none, then to Excise-Officers; then to the Sheriff, or his Deputy; then to any Justice of Peace; then to Mayors, or chief Officers of Corporations; the Coroner; Commissioners of the Land-Tax; chief Constable; petty Constable, or other Peace-Officers; and any Person knowingly and wilfully acting contrary to their Orders, forfeits 5 l. to be levied by Warrant from a Justice; and the Acts of 12 *Anna*, and 4 *Geo. I.* are in Force, where not altered by this Act; but it extends not to *Scotland*.

A
S E R M O N

PREACHED AT
FLEET and CHICKEREL,
ON THE

TWENTY-SECOND of December, 1754.

On Occasion of several Ships being at that
Time stranded on the Coast.

ACTS XXVIII. 1. 2—10 V.
*And when we were escaped then we knew that the
Island was called Melita.*

*And the barbarous People shewed us no little Kind-
ness. For they kindled a Fire and received us
every one, because of the present Rain and be-
cause of the Cold.*

*And when we departed they laded us with
such Things as were necessary.*



IN these Words the sacred Hi-
storian gratefully records the
humane Treatment St. Paul
and his Companions met with
after their providential Escape from the
Dangers of the Sea: In the Relation

whereof there are several Things worthy the Attention and Regard of all Men ; but particularly of those who *use the Sea*, or occupy their Business in great Waters, and of those who *live by the Sea-Side*, and often safe on Shore behold the dreadful Danger and Distress which others undergo. They who go down to the Sea in Ships may learn from the Practise of an Apostle how they ought to behave ; who, when overtaken by a Storm at Sea, instead of cursing the Winds or Waves, or any such Language of Hell, addressed himself to God in Prayer ; as we find by the Event. For an Angel was dispatched to him in the Visions of Night to comfort and assure him that his Prayer was heard, and to reveal to him the Manner in which his Request should be accomplished. He had prayed not only for his own Life, but for the Lives of all that were embarked in the same devoted Bottom with him ; and the

Angel

Angel assured him, that the Ship should indeed be lost, but not a Soul should perish with it; that they should be cast away upon an Island, but, says he, Lo, God hath given thee all them that sail with thee; that is, He will save their Lives at your Request. Here we see the great Effect of fervent and charitable Prayer, that it prevaieth much with God. For two hundred and seventy-six Persons were rescued from the Jaws of Death by the saving Efficacy of it.

The good and pious Apostle was no Doubt moved to it by a Principle of true Benevolence, and a Desire to promote the Glory of God by the Conversion of so many to Righteousness, expecting to find an Escape, quite providential, work mightily on the Hearts of all that were Partakers of it by his Means; producing in them a sincere Repentance and Amendment

ment of Life, and Faith in that Redeemer whom he preached and prayed to, and who was thus mighty to save.

And no Doubt but it had the desired Effect on many of the Passengers as well as on the Islanders, to whom in this Manner Salvation was brought ; but sad Experience teaches us, that such wonderful Deliverances work not alike on all : For they that live and converse with Sea-faring Men often observe with Concern, that too many, who are ready enough to declare the Dangers they have escaped, are yet apt to forget the invisible Hand stretched forth to save them ; and thus an Act of Mercy, intended to soften their Minds and produce pious Acts of Gratitude, is turned into an Occasion of hardening them in their Sins, and presuming still more upon the long Sufferings of God.

Such

Such is the Deceitfulness of Sin, that when it is grown into an Habit, it will defeat even the Purposes of Heaven for our Good, and harden a Man's Heart the more for its having been once melted by the Beams of Mercy, tempting Men to continue in it, that Grace may abound. A sad Symptom this of a Soul mortified and dead in Trespases and Sins ! And those whom Mercy cannot reclaim, what can awaken but the terrifying Flames of Hell ? So that it greatly concerns all such Persons to beware how they contract an Habit of any Kind of Vice, lest it destroy that Tenderness of Heart by which the Goodness of God leads us to Repentance and Salvation.

Another Thing remarkable in this Relation is, The Duty of all Seamen in a Storm, with Regard to the Ship, and those that

that sail with them : They are obliged to use their best Endeavours for the common Good and Safety of the Whole. Too many are like St. *Paul's* Mariners, for consulting Nobody's Safety but their own ; and, when Danger presses hard upon them, meanly contrive to escape, and leave the rest to the Mercies of the Sea, which often proves less cruel than those who had abandoned them.

These Men had an Eye to the Boat, and privately launched it into the Sea, under Pretence of mooring the Ship, but with a View to leave it and row Ashore : Which *Paul* perceiving, told the commanding Officer, that if he suffered them to leave the Ship, their Lives would be in Danger ; since though Providence had engaged to protect them, yet not without the Condition of their best Endeavours, it was not to save some that the rest might
perish,

perish, it was not to save those only who would have all the rest destroyed.

At such a perilous Time, when there is Need of all the Care and Skill, the Strength and Courage of Men, they are not to tempt God by withholding the Use of any possible Means, or giving themselves up to an idle Despondency; since this not only defeats the Succours that Reason would offer, but is presuming on a Miracle for their Deliverance. God often concurs with Men, and makes use of them as ordinary Means of accomplishing his Purpose, giving them Presence of Mind, and as it were pointing out to them proper Measures to effect their Safety, directing them to a proper Place for it, a Creek or Bay, with a bold Shore, where they may force their Vessel aground and get safe to Land. And would Seamen ensure the Blessing of God in a Storm, it must be done by joining their Prayers with their best Endeavours, trusting in God's Help,

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yet

yet working with it; and this is the surest Means to gain that Presence of Mind and Power of Action so necessary on those pressing Occasions.

The next Thing observable is the Duty of those who live by the Sea-side, and frequently behold the Danger and Distress of their Brethren; and that is, Compassion, Assistance and Relief according to their Abilities.

This is the pure Dictate of unbiassed Nature, and therefore one would think should need no Arguments to recommend or enforce it.

Even these barbarous People, as they were called by the *Greeks* and *Romans*, not for being cruel, but uncivilized and Strangers to the Polity of *Greece* and *Rome*: They called all Men Barbarians
but

but themselves. Even these Men, Barbarians, had a quick Sense of others Miseries, and felt strong Compassion for Strangers and Foreigners.

Pure and simple Nature, till it is corrupted by a sordid Appetite for Gain, is full of Benevolence and tender Sensations of others Woes. To see our own Image, and our other self, struggling with Difficulties, and in imminent Danger of perishing, has so commanding a Power over our natural Affections, that we cannot forbear to sympathize with the Sufferer; Nature works so powerfully in this Case, that we may be even said to relieve ourselves from a painful State of Mind by relieving him.

And this Sympathy or Fellow-feeling is so deeply rooted and rivetted in our Nature, that it requires Time and Pains to be divested of it. 'Tis an inbred Affection of

the Soul that flows from Benevolence, and naturally feels for others, and inclines us to do them good, unless it be perverted by the Force of Habit, or some other Power, which can warp the Mind and alter its Disposition : Practise only can reconcile us to the unwelcome Task of punishing others, even for their Good.

Self-love is indeed the grand Principle of human Actions, but unless that selfish Affection be corrected by universal Benevolence, we shall not only be tempted to destroy the Peace of Society, but also lose the better Half of our own Happiness in Life ; since the good Man certainly derives as much Pleasure from conferring as receiving Benefits.

"Tis a contracted narrow Soul that will not extend itself to embrace a suffering Brother ; and 'tis a fordid brutish Temper
that

that can look on others Misery with an *evil* Eye, and exult and triumph over it. Such a Temper as this had ever been the Scorn and Contempt of all Men in all Ages of the World, who have ever looked upon the Merciless and Inhospitable as Monsters, Wild Beasts and Enemies to Humankind. * One of the most ancient and most esteemed of all the Heathen Writers, whose Works are delivered down to our Times, gives many admirable Maxims relating to the Duty of Hospitality, and brands several People † for a Disregard to it. And the Barbarians, in my Text, had not yet departed from the Rules of it, which had been established for many Ages among the neighbouring Nations of the *Greeks*, (whose Descendants probably they were) for they shewed a ready and exemplary Kindness to this numerous Company in Distress, “ kindling a Fire, and receiving

* *Homer.*

† The Cyclops and the *Phæacians*.

“ ing every one because of the Rain and
 “ the Cold.” Besides, it was the received
 Notion in the more early Ages, that Angels or Gods, as the Heathen called them,
 came often in Disguise like needy Travellers,
 to take Inspection of human Affairs and human Conduct; to be Witnesses
 of the Violences Men committed, or the Justice and Humanity they observed: And
 what the Heathens only feigned we know
 to have really happened in the Account
Moses has given us of the Destruction of
Sodom. And the old honest Heathen already
 mentioned, the best of ancient Poets,
 to impress a Reverence for Strangers, and a
 solemn Regard to Laws of Hospitality, often
 repeats such Expressions as these: ~~—~~
Strangers and Supplicants come from Heaven,
and every prudent Man looks upon a Guest
and a Supplicant as his own Brother. And
 their general Practise, which was governed
 by these Maxims, is a Reproach to such
 pre-

pretended Christians as have scarce any Footsteps of that Virtue left among them, though it be strongly urged and recommended by the Word of God, and by the same Motive that induced others to observe it, namely, a Sense of their own Weakness and Want of Assistance*.

But the Son of God is the brightest Pattern of Benevolence, who in Pity to our Infirmities took upon him our Nature, and endured even the Death of the Cross, the most ignominious Death, for our Sakes. And is it possible for Christians to think of
what

* *Non ignara mali miseris succurrere disco*, says *Virgil*. That is, I learn by suffering to pity others and assist them, which is equal to an Expression of *Homer* in the Person of *Menelaus*: And God himself uses the same Argument to enforce his Precept of Mercy of the *Israelites*: *Love ye the Strangers, for ye were Strangers in the Land of Egypt.* (Deut. x. 19.) And the Apostle *Paul* charges the *Hebrews* not to forget to entertain Strangers, but to pity and assist them that suffer Adversity, as being themselves also in the *Body*, or same frail State, subject to all that can befall Mankind.

what Christ did and suffered on their Account, and yet disregard his great Precept of Love and Charity, so as not to have common Humanity one for another? Is this to act like Christians, to be Brethren, to be Members one of another, united to Christ our Head? The Voice of Nature and of Grace cries out in Behalf of Mercy, and he that can behold others Misery without a compassionate Sense of it, is so far from being of a christian Temper, that he is less than Man; has lost all that is tender and merciful in Human Nature, is dead to every Sentiment of Benevolence, and has forgot the many Exhortations of the Spirit of God to Brotherly Love, the Blessings God hath promised to the Merciful, and the Judgment denounced against all them that shut up their Bowels of Compassion from them: *They shall have Judgment without Mercy, who have shewed no Mercy.* (Jam. ii. 13.)

I say

I say not this to accuse any one here of so barbarous a Disposition as to refuse Assistance to the Distressed.

To do all Men Justice, I must own, that I know no one in this Neighbourhood that is not industrious on all Occasions to save the Lives of them that are cast on Shore : But there is a Practise that is of too near an Affinity to it, from which very few in the Compass of my Acquaintance in these Parts can fairly be acquitted ; and it has a long Time almost universally prevailed along the Sea-Coast, though it be universally detested and complained of by every thinking Man, and that is, plundering the Ships that are stranded of that which might be saved for the Merchants and Owners.

This has been long looked upon as a Thing right and lawful to be done by them

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who

who received it from their Forefathers, and practised it betimes. And indeed, nothing can reconcile an Act so vile, so sordid and so shocking to any one's Reason or Conscience, but the Frequency of committing it.

Use and Custom can alone so alter the *Appearance*, though not the *Nature* of Things, as to make some Men call Evil Good, and Good Evil. Custom and Practice they foolishly imagine to be capable of giving them a Right and Title to whatever they can pillage from a Shipwreck, though it is expressly contrary to Reason and Religion, and the common Sense of Mankind. It is unhappily true that Custom does encourage though it cannot excuse Men in doing what is wrong. Example is a powerful Thing, and it were greatly to be wished that the Examples for public Worship, Virtue, Goodness, Seriousness, and every Quality to Society, were more numerous

numerous among all Ranks of Men than it is to be feared they are.

We can't well suppose the barbarous People in the Text to have reasoned in the Manner some Men now do; for they not only supported and entertained that numerous Company while they waited for a Passage into *Italy*, but when they departed they laded them with such Things as were necessary for their Voyage.

These ignorant but honest People knew no Right they had to enrich themselves by other Mens Misfortunes, but thought themselves obliged to assist and provide for them, and to put them in a Capacity to retrieve what they had lost. They rightly judged that the Time of Distress was the proper Season for *Compassion*, not for *Spoil* and *Rapine*; and thought it unworthy of a rational Creature, to add Grief to Mens Misery, to vex the wounded, and contribute

to the total Ruin of immediate Sufferers; to assist the Tempest and the Storm, and be more cruel than Wind or Waves, or Rocks, by carrying off what those not more insensible Enemies had left.

Nay, we have known more barbarous and illiterate People than these, the very native *Indians* of *Virginia*, use all possible Hospitality and Civility to Persons in Distress.

Witness the Narrative of Colonel *Norwood*, which he has left us of his unhappy Voyage thither, *A. D.* 1649, who was left ashore on a desolate Island on that Coast, and at last discovered by a Fisherman from the Continent, who, when the Colonel and his Companions were just ready to perish by Cold and Hunger, carried them over in his Canoe to his own Hut, and received them with so many Circumstances of most
tender

tender Compassion, that the Relieved could never forget, nor ever cease to be thankful to God for such unexpected Deliverance.

The Remembrance whereof gave the Colonel just Occasion to reproach his Countrymen, who, he says, *at that Time*, were so deaf to all the Cries of unfortunate Sailors that suffered Shipwreck, that, instead of affording them Succour, they would seize on their Goods, (if not dispatch their Persons, to prevent Complaints) as their proper Perquisites, which the Waves *would* cast upon the Shore for their right Owners. And the better to entitle themselves to this Kind of Rapine, they wickedly called such devilish Acquests by the sacred Name of *God's Goods*, profaning and blaspheming that holy Name at the same Time that they violated all the Laws of Hospitality and Society.

“ Whereas

“ Whereas our charitable Host, says he,
 “ influenced only by Nature’s Law, with-
 “ out the least Shew of coveting any Thing
 “ we had, or Prospect of Requital in fu-
 “ ture, did not only use us kindly and
 “ tenderly as to Food and Raiment, but
 “ did also with as much Honesty secure for
 “ us our small Store of Guns, Powder, &c.
 “ as if he had read the Duties of the Gos-
 “ pel, or had given his only Child as a
 “ Hostage, to secure his dealing justly with
 “ us: So that I can never sufficiently ap-
 “ plaud the Humanity of this *Indian*, nor
 “ the Contentment I enjoyed in his Cot-
 “ tage, and the plentiful Repasts with which
 “ he treated us.” He then proceeds to
 shew the great Kindness they all received
 from the good-natured King of that Place,
 which was such as the best bred Monarch
 in *Europe* could not exceed in Generosity,
 though he might in Delicacy; for he took
 all

all imaginable Care to feed and warm them all, and found Means to have them all conducted safe to *Virginia*.

But to come nearer Home; no Nation ever made a better Figure in History than our Ancestors the *Germans*, for Good-nature and Hospitality. *Cæsar* says * of the *Germans*, that they esteemed it a great Crime to hurt or offend a Stranger, on whatever Account he came to them, but they protected their Persons, as sacred, from all Violence, and their Houses were ever open to them, and all they had was free for their Use and Refreshment. And the *Old English* Hospitality was famous even to a Proverb, and came up not only to that of the ancient *Greeks*, but almost even of the Patriarchs themselves. Good-nature is a Quality, I had almost said, peculiar to the *English*; at least, so peculiar, that as a noble Writer observes, there is no Word

for

* De Bell. Gall. C. 6.

for it in any other Language. Such is an *Englishman* by his natural Disposition. And hath Christianity, which refined the most savage Tempers, had a quite different Effect on ours? Is it calculated to mend bad Manners, and does it turn good ones into bad? Surely ye have not so learned Christ as to unlearn the Dictates of Nature and of Reason. If so, ye have been taught the Truth to very bad Purpose. If the Light that hath shined upon your Hearts from the glorious Gospel of Christ, that Sun of Righteousness, and Image of God, be turned into Darkness, how great is that Darkness!

A wicked and abandoned Christian, who, to put on Christ, hath put off human Nature, is a Monster beyond Comparison, or even Imagination. So that whoever he be who under that sacred Character breaks through the eternal Laws of Nature and Equity,

Equity, hath denied the Faith, and is worse than an Infidel ; and rather than live among such abandoned People, who hate to be reformed, I would take up the lamentable Wish of the Prophet, and say : *Oh that I had in the Wilderness a Lodging-place of wayfaring Men, that I might leave this People, and go from them.*

But because many pretend to justify their Right to what the Sea has thrown ashore, let it belong to whom it will, I desire they would reflect a little with me on the Nature and Reason of the Thing.

A Merchant freights a Ship with the Manufactures or the Produce of this Island to a foreign Country, or perhaps to some Sea-port in our own ; entrusting his Property in the Hands of Strangers, who undertake to deliver it (God willing) to his Commission, and, perhaps, to bring back the

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Return

Return in foreign Commodities, and land it in some Port at Home. The Weather proves bad, or the Ship leaky, or the Seamen mistake in their Reckoning, and they are forced ashore before the Voyage is completed. There it lies, till the Country take the Alarm of *a Ship ashore*, and happy is he that comes first with his Bag and his Hatchet, to cut and carry off what he can come at of the Cargo or Materials of the Ship. Now as parallel Lines shew the Rectitude of each other, so parallel Cases illustrate one anothers Truth and Certainty. Hear ye then the Parable of the Land-Merchant. A Farmer sends his Servants to a distant Market-Town with a Load of Wheat: The Roads are bad, or the Servants careless, and the Waggon breaks down or oversets upon the Journey; and the People, that live in that Parish, where this Accident happens, take it in their Heads to think they may lawfully seize upon

upon the Corn, and convey it Home for their own Use ; nay, Horses, Waggon and all, and possibly too, knock the Waggoner on the Head, to secure them from an After-reckoning. Surely one must conclude them to be a Set of Villains and cruel Thieves. And yet, as *Nathan* said to *David*, *Thou art the Man*. 'Tis not less a Robbery by Sea than Land, and the Felon in either Case deserves the same Sentence.

But supposing an Agent should be appointed by the superior Officer of the Ship, or of the Customs, in his Stead, and he employs so many Men as he judges sufficient, to save the Goods, and the Ship for the right Owners; and they undertake the Charge, upon Promise of sufficient Reward for their Care and Pains. Now should any of those Salvors secretly take to themselves any Thing of Value, or give a Hint to their Confederates to
carry

carry off any of it, and convey it away to a secret Place, to the Detriment of the Owners, what Character does such a one deserve, and what Recompense? 'Tis not only a notorious Breach of Trust, but the Law says he is a Felon, and deserves a Felon's Punishment. This is plundering as it were by Authority, to steal under the Cloak of a Salvor. I shall, therefore, take the Liberty to propose another Parable, to convince you of the Villainy of such Persons.

A Farmer's House and Barn take Fire in his Absence, and his Neighbour, either voluntarily, or at the Entreaty of his Wife, comes in to assist in putting it out, but spying some Things of Value, and of easy Conveyance, thrown about in the Hurry, thinks it no Harm to pocket and secure them; and if he can do it without being caught or discerned, thinks them

his

his own, and all is well : Others, when his Goods are thrown into the Yard out of Reach of the Fire, take them as their own, and carry them Home or hide them. What do you say such a *Salvor* deserves for his Pains, or such *industrious* honest Neighbours ? Is this fair or equitable Dealing ? Is this doing as we would be done by ?

Nay, if Goods are cast Ashore, and the Ship destroyed by the Violence of the Sea, whoever takes them away and conceals them, and they are found in their Possession, not having a legal Right to keep and with-hold them, I suppose (by not publickly declaring what and where they are) shall be imprisoned six Months, or pay treble the Value. If you find any Thing of Value on the Highway, it does not thereby become your Property, till ye have had it cried in the next Market-Town, and kept it a Twelvemonth with-
out

out any Claimant appearing to make good his Right; and if you dispose of it without this Process, the Owner may prosecute you as if you had not come honestly by it. This is, I think, the Sense of the Nation concerning the Iniquity of this Practise, however right and equitable some People may esteem it, only because they are Gainers by it: So that all such Plunderers stand condemned in the Judgment of the World, and deserve to be severely punished.

It is a melancholy Truth, that Religion takes too slender Hold of most Men, and Reason and Conscience have in great Measure lost their Native Influence upon their Minds; but especially on those, who, either through Laziness or Looseness of Life, have their daily Bread depending on their Fingers Ends, and therefore seek it on the Sea-shore, or any where, rather than

than by honest Labour and Industry; so that it was high Time for the Legislature to consult the Good of the Community, by denouncing Vengeance against those who would not be awed by the most sacred Tyes. Such Men as will not conform to the Rules and Maxims of Society and good Government, are Objects of national Resentment; and this Sort of Men having long committed Outrages of this Kind with Success and Impunity, have at Length so corrupted the Manners of their Neighbours, that Men who *should know better* began to view these Acts of Fraud and Violence in a favourable Light, through an *evil Eye* of Covetousness, and thought it no Harm to be Partakers with them in their Sin, by being Partakers with them in their Spoils.

It therefore became the Wisdom of the State to stop the Progress of so prevailing
a Cus-

a Custom, by the timely Severity of a penal Law, which may reach the Hearts, and stop the Hands of bold and desperate Villains, whom no Tyes of Conscience, no Laws of Justice, no Fear of Things unseen could restrain, and give a seasonable Check to those who were in Danger of being corrupted by them. Halters and Gibbets are calculated for the daring and the thoughtless, but they work powerfully on *all* Complexions, and make Men begin to *number their Days* and *look to their End*, that they may no more do amiss, but apply their Hearts unto Wisdom. If therefore any of you, my Brethren, have been formerly led away by Example, and unwarily engaged in this enormous Practise, which would be a Reproach to *any* Nation, much more to one so well governed as well as reformed, let it no more be said that you are a Scandal to your Country, lest it spue you out as

un-

unworthy its Society. To this End, be advised in Time to shun both the Danger and the Infamy of this Practise. Be very cautious of your Behaviour, and be not tempted by the Appearance of Profit to forego your Credit, and risque your Lives and Fortunes.

Be not easily tempted to pass much beyond the Boundaries of your own Parish on such an Occasion; and then, if any Shipwreck should happen within your District, you may expect, upon behaving honestly, and being true to your Trust, to be generally the Persons employed by the Agents to secure them. There is scarce a Parish upon the Coast but what has Hands enough in it to save all that can be saved out of any Wreck; and for Men of *distant* Parishes to *fly Miles* toward one, as so many Vultures to a Carcass, is mean and fordid, shews a hungry covetous Tem-

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per,

per, and no good Disposition to be honest.

Let the idle Wretch, that is busy and earnest to descry from every Eminence a Ship in Danger, and whose impious Heart exults whenever he beholds one strike, and opposes his own most wicked Desire to the Prayers of the poor unhappy Mariners, expecting with all its Horrors a dreadful Death, which he, amazing Barbarity! wishes may be their Fate: Let *such a one* be foremost on the Beach to share the inglorious Spoil, and let him in the End meet with his just Demerit; for God himself hath declared, that "all such as are glad at Calamities shall "not be unpunished:" (*Prov. xvii. 5.*) But let all that hope for Mercy at the Hand of God, meet their suffering Brethren with open Arms, and save them and whatever belongs to them from the Sea; and what-

whatsoever the Sea throws up, save it with as faithful an Heart for the Use and Benefit of the Owners, as if it were your own : And this you may well do, considering that the Merchants seldom grudge an ample Reward for Salvage, if it be done fairly, and without Marks of Spoil and Rapine ; and they will make it well worth your while to be both careful and honest. But if you steal one Half, and save the Rest, you injure both the Revenue and the Merchant's Trade, by vending it without Duty, and at a low Price, and deserve to be treated as the worst of Cheats, and Pirates on the Shore. And while some are prompted by their Idleness and their Wants, or instigated by the Devil, to accompany him in his Rounds, when he walks to and fro upon the Earth, seeking whom he may devour, let the honest and industrious Labourer keep at Home with his Master in his constant Employ, and

He shall not want a Reward to support himself and his Family, nor the Goodwill of his Master's for being mindful of his Business and tender of his Cattle, nor the Credit and Affection of his Neighbours, to assist him in Sicknes or Necessities, nor the Blessing of God on his honest Industry, and his Peace upon his Mind. This is infinitely better than to be shun'd and avoided as a Thief and a Robber; for he that will be such on Board a Ship, or on the Shore, will be so in the Barn upon Occasion; and who will be willing to employ such a Servant?

Besides, consider what an indelible Mark of Infamy this Practise will bring upon you in the Sight of all Nations, who will look upon you as the Filth and Scum of the whole People that is settled all along the Shore; and will dread to approach your Coast, being induced to say of you as *Abraham* did

did of the Men of *Gezar*, " Surely the
 " Fear of God is not in this Place, and
 " they will slay us for our Cargo's Sake."
 Far be it from any of you, my Brethren,
 to *countenance* a Practise so justly reproach-
 able; give no Occasion to any one here-
 after to *suspect* you of it; but let it be pub-
 licly known by your kind Behaviour to
 People in Distress, and by your punctual
 Fidelity to your Trust, and your Honesty
 in returning every one his Due, that ye
 are influenced and governed by a better
 Principle; by a lively Sense of an all-
 seeing Eye, which over-awes you, and
 keeps you harmless in all your Ways; and
 that ye live under the sure Apprehension
 of accounting to a just and terrible God
 for every Action of your Lives, and every
 secret Thing, whether it be good or evil.
 Let it appear to the World, that ye hold
 the Faith of Christ in the Bond of Truth,
 and in Peace, and in Righteousness of
 Life: That ye are willing and ready to
 provide

provide Things honest in the Sight of all Men, and to use Hospitality towards Men of all Nations without grudging: That ye are the true Descendants of those worthy Men, whose Houses were ever open, and Hearts ready, to embrace the Stranger and the Supplicant, as their own Brethren; knowing that God hath made of one Blood all Men that live upon the Face of the whole Earth. Be not forgetful or backward to entertain Strangers, as well out of a Principle of christian Charity, which is kind and courteous to all, and seeketh not her own, but the Good of many, as from a Sense of God's permitting some to suffer, for a Proof of our Love to him and Faith in his Word. And though I have no Authority to say there ever was an Angel shipwreck'd to try the Tempers of any People, (and yet methinks the Instance of an Apostle in the Text comes up very near to such an one, and might probably be destined by

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Providence to try and to reward their hospitable Disposition) yet this I may safely aver, that every such Object of our Pity and Relief, is in Fact and Reality a Trial of our Virtue, as much as if he were an Angel in Disguise sent for that very Purpose : And if we receive them as we ought, in the Name and for the Sake of Christ, whose Brethren they are, we shall in no wise lose our Reward.

But if, instead of comforting them in their Distress and relieving their Necessities, we rob them of that which the Sea, not so cruel to Men as they to one another, hath spared ; or if instead of assisting the honest Merchant in recovering all we can from the Bosom of the Deep, which devours all without Remorse or Distinction, we trust in the Fruits of Wrong and Robbery, and enrich our Houses with the Spoils of the Unfortunate ; we provoke God to withdraw his Blessing and Protection

tection from us, which alone can make us rich or happy; and to send an Enemy into all our Borders, to burn up our Houses on every Side; or a dreadful Earthquake, to shake them to Pieces, or tumble down the whole of this inhospitable Rock or Island into the Sea, for having contained so many Nests of Thieves and Pirates, as lived chiefly by the Spoils of the Industrious.

God has long since denounced his righteous Vengeance against all them that build their Houses by Unrighteousness, and their Chambers by Wrong: And the Stones shall cry out of the Wall, and the Beam out of the Shipwreck'd Timber shall answer it, saying: "Wo to him that buildeth his House with Blood, and his Roofs by Iniquity."

All Riches got by such indirect Means will be no Support to you in the Time of Need,

Need, but will fly away from you in the Day of God's Wrath, or at least will lay as a dead Weight upon your Consciences, to sink you into the Pit of Perdition ; will make you no Friends to receive you when you fail, and go down to the Prison of the Grave ; but will appear as a Witness against you at the Bar of divine Justice, in the great Day of Reckoning and Retribution.

Let me, therefore, entreat you to have no farther Fellowship with these unfruitful Works of Darkness, but rather reprove them in others that make no Conscience of them. Consider the Injury you do to the Community, by whose Assistance you reap the Fruits of your Labours in Peace and Quietness, and especially to Trade and Commerce, which are the Support and Stay of the Community, and whose Channels you stop and divert, which would convey that Wealth by which Civil Government is maintained, and your private

Property secured. Every Man that discourages Trade is an Enemy to the Publick, and ought to be treated as such; but to do it in this barbarous shocking Manner, is a mighty Aggravation of the Guilt, and deserves the severest Punishment. It cannot but raise the Indignation of all worthy Men, to hear at every Turn the Inhumanity and Insolence with which the People behave over the Ruins of that which it is their common Interest and Duty to preserve. And therefore it concerns every one to be watchful over it, and endeavour to curb this infamous Practice, and bring all Offenders to Justice; and he that discovers those who are still bold enough to defy the national Justice, as well as the Vengeance of Heaven, is a Friend to his Country, whose Honour and Happiness he consults; and to Religion, whose Sanctions he reveres and enforces. Consider further, that since this publick Declaration of the Nation's Sense of it, that which before was
 esteemed

esteemed lawful, or at least indifferent, is now become both unlawful and dangerous, as well as scandalous.

Who that consults his Character would venture to be seen near a Wreck, unless he be one of those employed to save it? It looks suspicious for a Man to lurk upon the Strand, as if He waited an Opportunity to lay his Hands upon something for his own Use, that may have escaped Notice: But to be discovered as a Purloiner or Secreter of Goods entrusted to your Care and Honesty, is both infamous and dangerous. Be not ye therefore Partakers with them, for ye cannot answer it either to God or Man, but must expect to suffer for it either here or hereafter. And let no Temptation of Profit so far delude you as to endanger your Souls; for you may depend upon it, there is no Gain whatever that this World can offer, which will in the least compen-

sate the Loss of that inestimable Jewel. The whole Trade of both the *Indies* thrown upon your Shore would be but a Toy and a Trifle, if it must be gained only by the Loss of that Pearl of great Price.

No Matter how much ye gain by Shipwreck, or any dishonest Means, 'tis all a Bubble, if for its Sake ye make a voluntary Shipwreck of a good Conscience; and therewith of the Favour of God.

That alone can make us truly rich, and a good Conscience must give us quiet and peaceable Enjoyment of it, when we have Possession; otherwise it is only treasuring up Wrath with our Wealth against the Day of Wrath, when the Righteous God will give to every Man according to his Works.

If ye heap together Treasure only for the last Days, they will be to you Days of

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Vengeance, and ye shall not escape their Fury : Ye shall have no Comfort in them, but weep and howl for the Miseries that will come upon you. The Rust of your ill-gotten Wealth will be a Witness against you, and eat your Flesh as it were Fire.

The Cries of the Oppressed, whose Substance hath been kept back by Fraud, will enter into the Ears of the Lord of Hosts, and he will cast the Fury of his Vengeance upon you : A Fire not blown shall consume you.

The Heavens shall reveal your Iniquity, and the Earth and the Sea shall rise up against you.

The Increase of your House shall depart, and your Goods shall flow away in the Day of his Wrath ; and what is the Hope of the Oppressor, though he hath gained,

gained the World, when God taketh away his Soul: Such a wicked Man can have no Hope in his Death.

And if his Children be multiplied, it is for the Sword: And his Offspring shall not be satisfied with Bread.

His Children shall seek to please the Poor, and his Hands shall restore their Goods. (See Job, c. 27, 29, &c.)

Such are the severe Threats of Vengeance which the Holy Scriptures abound with, against all them that defraud the Oppressed or injure the Poor. So that if there be any Fear of God or Man before your Eyes, or in your Hearts; if there be any Comfort in Love or true Benevolence; if there be any Consolation in Christ, or his Promises in the Gospel; if you desire any Fellowship or Communion with the Spirit of God, which is the Life of all Christians;

if

if any Bowels of Mercy remain in you toward the Poor and the Unfortunate, fulfil ye my Joy: Be ye not only harmless, but blameless too, the Sons of God without Rebuke, that I may rejoice over you in the Day of Christ; that I have not run in vain, nor laboured in vain, when I endeavoured to make known to you the whole Counsel of God, as it relates to your Duty to him and to one another: And the God of all Grace, who hath called us to his Kingdom and Glory, shall keep your Hearts and Minds, through *Jesus Christ*; to whom, with the Father and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

F I N I S.

Many Bowls of Mercy remain in you
toward the Poor and the Unfortunate, in-
ill ye may Joy: Be ye not only happy
but blessed too, the Son of God with-
out Rebuke, that I may rejoice over you in
the Day of Christ, that I have not run in
vain, nor laboured in vain, when I en-
deavoured to make known to you the whole
Counsel of God, as it relates to your Duty
to him and to one another: And the God
of all Grace, who has called us to his
Kingdom and shall keep your
Hearts and Minds, through Jesus Christ;
to whom, with the Father and the Holy
Ghost, be all Honour and Glory, World
without End. Amen.

